Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at http://about.jstor.org/participate-jstor/individuals/early-journal-content.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

statements. They certainly open no new outlook for closer criticism of conduct.

The author seems to be half-conscious that his discussion has very remote relations to actual problems of conduct. On p. 285, for example, he concedes by implication that what he has written has little "direct bearing upon life," and he refers to the study of comparative jurisprudence as one of the pursuits that would yield more concrete ethical results. He cannot be said, therefore, to have done much toward accomplishing his purpose of "helping the reader to classify his conceptions of the whole" (Preface).

One must choose today between purely formal ethics and a theory of conduct which distinctly presupposes a sociology as its setting. One may speculate about "justice" or "benevolence" or "truthfulness" without knowing or supposing very much about actual reactions between human beings, and the speculations will be correspondingly worthless as guides of conduct. If we are to get a critique of actual conduct, we have to begin with insight that every human act is in large part a consequence of the acts of all the persons who had previously lived, and it is a condition of all the conduct of all the persons who will subsequently live. The laws of genuine morality are expressions of the relations of cause and effect between actions. There can be no moral code, at once coherent and available for concrete application, that does not posit an analysis of the functional relations of all classes of acts within the whole human life-process. A discussion of the type contained in this volume seems to the sociologist merely a profitless organization of words. There may be persons to whom it would be edifying, but they cannot be people who are in very close touch with concrete problems.

ALBION W. SMALL.

THE UNIVERSITY OF CHICAGO.

LABORATORY AND PULPIT: The Relation of Biology to the Preacher and His Message. The *Gay Lectures*, 1900. By WILLIAM L. POTEAT. Philadelphia: The Griffith & Rowland Press,[1] 1901. Pp. 103. Cloth, $0.50; paper, $0.25.

FROM the laboratory, in three charmingly written lectures, Professor Poteat tells some plain truths which it were well the pulpit should heed. The biological revolution "imposed the necessity of revision

[1] Though bearing the imprint of this firm on the title-page, the copyright is by the American Baptist Publication Society, which is probably the publisher.

upon every formulated body of doctrine." The revision demanded of theology is still in progress. The present situation of Christianity, which is indubitably critical, shows symptoms whose causes the lecturer finds in "the strain of the divergence of the old dogma and the new knowledge," and particularly in "the pulpit's attitude of resistance to science." This attitude is shown to be not only irrational, but ineffective. Professor Poteat pleads with those preachers in whom the *odium scientiae* has become chronic to open their minds to the truth, even though its garb be strange and its tongue unknown; and asks for those in training an opportunity for the cultivation of the scientific spirit.

This message of the laboratory to the pulpit is admirable both in form and spirit. It is conservative without being cowardly, reverent without being pietistic, and virile without being violent. Its keynote is sounded in this:

> The intelligence of the world is growing too acute and wide, and the moral sense of the world is too much heightened and cleared by the teaching of Jesus, to submit to the usurpation and arrogance of an alien logic. If your message essentially involve subscription to the items of a particular theological formulary, the world, which is fast winning its emancipation from authority, will not so much as hear your formulary. If you insist, it will bid you go, and take your religion along with your theology. And Christ will be crucified afresh by the hands of his friends.

CHARLES REID BARNES.

THE UNIVERSITY OF CHICAGO.

Brahman: A Study in the History of Indian Philosophy. By Hervey DeWitt Griswold. (="Cornell Studies in Philosophy," No. 2.) (New York: Macmillan, 1900; pp. v + 89; $0.75.) After a chapter on the history of the word "Brahman," the author traces the growth of monism from Vedism through the Upanishads and the Vedanta-Sutras. He reduces the philosophic meanings of Brahman to three: the objective word (the sacred hymn), the subjective word (theology), and the immanent word (absolute energy). Both transmigration and *maya* he considers logically implied in the Upanishads. He draws occasional suggestive and helpful parallels between biblical thought and that of Indian philosophy. One hesitates, however, to assent to the proposition that the famous *Tat tvam asi*, "That art thou," is "not essentially different from" the biblical doctrine of man as the son of God and made in the image of God. Certainly, neither Christ nor the Hebrew